

श्री रुद्रम् Śrī Rudram

यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा
भुवना विवेश तस्मै रुद्राय नमो अस्तु ।
*yo ruḍro āgnau yō āpsu ya oṣadhīṣu yo ruḍro viśvā
bhuvanā vīveśa tasmai ruḍrāya namo astu.*

yaḥ rudraḥ agnau Lord Rudra who is in the fire;
yaḥ the one who; *apsu* in waters;
yaḥ the one who; *oṣadhīṣu* in the plants and trees;
yaḥ the one; *rudraḥ* Lord Rudra;
viśvā bhuvanāḥ (*bhuvanāni*) all the worlds;
vīveśa entered; *tasmai ruḍrāya* unto that Lord Rudra;
namaḥ astu salutation be

(Our) salutation be to that Lord Rudra who is in the fire, in waters and in the plants and trees and who has entered all the worlds.

In this *mantra* Lord Rudra is presented as one who obtains in fire, water and all the worlds, having entered into them as their cause and sustaining force.

तमुष्टुहि यः स्विषुस्सुधन्वा यो विश्वस्य क्षयति श्लेष जस्य ।
tamuṣṭuhi yaḥ sviṣuṣsudhanvā yo viśvasya kṣayati bheṣajasyā.

tam That (Rudra); *u* indeed; *stuhi* pray in praise;
yaḥ the one; *sviṣuḥ* who has heavenly arrows;
sudhanvā who has celestial bow; *yaḥ* the one who is;
viśvasya bheṣajasya of the entire line of cures and medicines;
kṣayati the abode

Let us pray in praise of that Rudra who has heavenly arrows and celestial bow and who is the abode of the entire line of cures and medicines.

We praise the Lord who is the source of all medicines and cures, who is there to protect us with his heavenly bows and arrows and win his grace.

यक्ष्वामहे सौमनसाय रुद्रं नमोऽभिर्देवमसुरं दुवस्य ।
yakṣvāmahe saumānasāya rūdraṁ

namōhirdevamasūram duvasya.

rudram Lord Rudra; *yakṣvāmahe* we pray;

namobhiḥ with our salutations;

devam asuram the effulgent all-knowledge who is in the form of *prāṇa* (sustaining every one) ; *duvasya* the one who is adorable;

saumanasāya for a clear and cheerful mind

To that Lord, who is effulgent, all-knowledge, in the form of *prāṇa* (sustaining every one), who is adorable, we pray with our salutations for a clear and cheerful mind.

अयं मे हस्तो भगवानयं मे भगवत्तरः । अयं मे
विश्वभेषजोऽयं शिवाभिमर्शनः ।

āyam me hasto bhagavānayaṁ me bhagavattaraḥ | ayam me
viśvabheṣajo'yaṁ śivābhimarśanaḥ |

ayam this; *me* my; *hastah* hand;

bhagavān is (as good as) *bhagavān* (blessed);

ayam this; *me* my (hand);

bhagavattaraḥ highly blessed;

ayam this; *me* my; *viśvabheṣajaḥ* is blessed with all medicines and cures, for (this hand);

śivābhimarśanaḥ has come into contact with Lord Śiva (through *pūjā*)

This hand of mine is (as good as) *Bhagavān* (blessed). This (hand of) mine is highly blessed. This (hand of) mine is blessed with all medicines and cures, for this (hand) has come into contact with Lord Śiva (through *pūjā*).

This is the understanding of a devotee who performs *pūjā* to Lord Śiva every day following all the steps while chanting the Rudra Praśna. By this act the devotee is in touch with the Lord whom he invokes in the *liṅga*. He no more thinks the hand is his. It is the blessing of Lord Śiva. It is a blessing of cure to all forms of illness because for this devotee, this devotee, there is only Lord Śiva.

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।

तान् यज्ञस्य मायया सर्वानवयजामहे ।

ye te sahasraṁmayutaṁ pāśā mṛtyo martyāya hantave.
tān yajñasya māyayā sarvān avayajāmahe.

mṛtyo O Lord in the form of death/time!;

martyāya for all the life forms subject to death;

hantave for causing affliction and death;

ye pāsāḥ those weapons such as noose and so on;

sahasram in thousands; *ayutam* in tens of thousands;

te of yours; *tān sarvān* all of them;

yajñasya māyayā by the strength of (our) prayers;

avayajāmahe we get them removed

O Lord in the form of death / time! May we get all those thousands and tens of thousands of weapons of yours such as noose and so on (that are there) causing afflictions and death for all life-forms subject to death, removed by the strength of (our) prayers and good deeds.

मृत्यवे स्वाहा मृत्यवे स्वाहा ।
ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥
mṛtyave svāhā mṛtyave svāhā.
om namo bhagavate rudrāya viṣṇave mṛtyūrme pāhi.

mṛtyave unto the Lord in the form of *mṛtyu*;
svāhā this is (my) offering;
mṛtyave unto the Lord in the form of *mṛtyu*;
svāhā this is (my) offering;
om bhagavate rudrāya unto the Lord Rudra;
viṣṇave who is all pervasive; *namaḥ* (my) salutation;
pāhi please protect; *me* me;
mṛtyuḥ (*mṛtyoḥ*) from the jaws of death

Unto the Lord in the form of death, this is (my) offering. Unto the Lord in the form of death, this is (my) offering. Salutation to Lord Rudra of limitless virtues like overlordship, knowledge and so on, who is all and all pervasive, the remover of *samsāra-duḥkha*. Please protect me from the jaws of death.

This is the final prayer for *mokṣa*. The word 'viṣṇu' means the one who is all pervasive. The *mantra* pleads for knowledge of the Lord as Viṣṇu, not separate from oneself, so that one can be free from *mṛtyu*, from the hold of time. O Lord! Reveal yourself as the self. The word *mṛtyuḥ* should be taken as *mṛtyoḥ*.

प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः । तेनान्नेनाप्यायस्व ॥
prāṇānām granthirasi rudrō mā viśāntakaḥ, Tenānnenāpyāyāsva.

rudraḥ (*rudra*) O Lord Rudra!; *prāṇānām* of the *prāṇas* and all other organs; *granthiḥ* knot, the uniting force; *asi* you are;
mā me; *āviśa* enter (abide in my heart);
antakaḥ (*antaka*) O the one who resolves (everything)!;
tena with that; *annena* food (I eat); *āpyāyāsva* may you be pleased, worshipped, to bless me

Rudra is the one who is the uniting and sustaining force of all the *prāṇas* and organs (of perception and action). You are the one who resolves all of them. May you enter (abide in my heart) with the food I eat, may you be propitiated to bless me.

Om śāntiḥ śāntiḥ śāntiḥ